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A MONTHLY MISSIONARY JOURNAL

Published by The Board of Foreign
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America in the interest of Mission Work

MISSION IN CHINA.

Anniversary number, issued in re-
membrance of the years of the Lord's
right hand, and with the earnest
prayer that it may stimulate interest
in the work of the Master in the
regions beyond.

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PUBLISHED BY THE BOARD OF FOREIGN MISSIONS OF THE
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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

VOL. XXXIV

DECEMBER, 1920

No. 11

THE ANNIVERSARY NUMBER

Twenty-five years ago on the 12th of December our first missionaries to China landed in Canton. It is but fitting that this number of OLIVE TREES is devoted to the commemoration of that event. It is well sometimes to look back. Frequently such an exercise results in setting up some Ebenezer and the going forward with stronger confidence in the assurance that "hitherto hath the Lord helped us."

How little could we have foreseen twenty-five years ago what a quarter of a century would bring about on our own mission field, and in the experiences of the world! Yet through our labors, trials, bereavements, and disappointments, God has led and sustained us, and the work has steadily grown. Today we have twenty-five workers under appointment of the Board, and there are nineteen native preachers. Five hundred and eighty-five names are upon the roll of the Church in China. *Surely the years have been worth while.*

As to the future, we can hope that the same spirit of devotion to the cause that has led the Church and its workers forward through twenty-five years will lead them to greater things in the years to come. The Great Commission is just the same now as it was when the work was begun, and the conversion of less than six hundred in a field where there are a million souls has not discharged our obligation.

There is much work yet to be done; new fields lie before us awaiting our missionaries; and "he shall not fail nor be discouraged till he have set judgment in the earth; and the isles shall wait for his law."

"OLIVE TREES" FOR 1921.

The prices of nearly all magazines have been advanced within the last two years; some more than once. Our own *Christian Nation* was voted five thousand dollars, to be paid for advertising, during the coming years. The increased costs of publication have affected OLIVE TREES as seriously as all other publications, and some plan had to be adopted to meet the situation.

Three courses seemed open. One was to discontinue the paper; a second was to increase its price; and a third was to reduce its size and at the same time make a special effort to increase its list of subscribers. The last course seemed clearly to be the best *if it could be done*. Would the readers of OLIVE TREES accept a somewhat smaller magazine *and at the same time interest themselves in introducing the paper into other homes where it had not gone before?* That was the question.

The Board decided to make the venture, and it is now *up to you*. OLIVE TREES for 1921 will be a sixteen-page magazine—packed as full as we can pack it with the best that we can get—and we hope every reader will be a personal agent for the paper. Let us hear from you. Do it now.

HISTORICAL SKETCH OF THE MISSION IN CHINA

By A. I. ROBB, D. D.

PREPARATION

At the Synod of 1890 the Rev. N. R. Johnston offered a resolution "that the Board of Foreign Missions be and hereby is directed to send out to China missionaries, including a native helper, as soon as practicable, authorizing them to choose their own field of labor." The resolution was referred to the Committee on Missions, whose report, adopted by Synod, declared our readiness to enter the field "as soon as money enough was given or assured to make the work not only an enthusiastic effort for two or three years, but a permanent success." Dr. David Metheny, either at this time or shortly after, offered to become personally responsible to the extent of several thousand dollars for financing the opening of the work.

In 1892 Synod empowered the Board to appoint two missionaries. None offering themselves, in 1894 Synod itself elected Rev. R. J. McIsaac and Rev. I. T. E. McBurney. Rev. McIsaac, then principal of Knox Academy, declined the appointment, and it was not until July of the following year, 1895, that the writer was appointed.

In company with our wives we sailed from San Francisco in the S. S. Peru on Wednesday, November 13 (a day behind schedule), and on the 10th of December dropped anchor in Hong Kong harbor. Two days later we came to Canton, the great metropolis of the South, and the city that at that time had seen more of the foreigner, and liked him less, than any in the Empire. We owe much to the kindness of the Presbyterian missionaries, Dr. J. M. Swan and Rev. Andrew Beattie, who extended the hospitality of their homes and helped us to find dwellings and get started in the study of the language.

The first two years were given to acquiring the language and finding a

location. In September of 1897 we rented a chapel in Tak Hing, having decided to begin our work in that district. It was a poor building, even for China. Two rooms downstairs furnished place for meetings and bedroom for our native helpers. The one room upstairs was for the missionaries, who studied, ate and slept there. For nearly a year and a half we spent much of our time there, preaching to the people as best we could, while our families still lived at the coast.

In January of 1899 we purchased property outside the city at Tak Hing. There were some good native buildings on it, which, with some changes, were habitable for our families during the cool season. But failing health made it necessary for Mrs. McBurney to return to America in February of this same year, so it was but one family that on the first day of May left the civilization of the treaty port and began life in an inland heathen city.

We labored at this time in the face of suspicion, ignorance and hatred, such as made it look like useless effort. But after awhile some began to show interest, and one or two expressed belief. Rev. McBurney returned to China in the fall of 1899, and gave his time during that winter to erecting a dwelling, our first permanent structure. It was not completed when the spring of 1900 brought the Boxer movement. We left our station on the 9th of July, being the last family but one in the province to leave an interior station. The river front was black with thousands of people who thought and hoped, for the most part, we would never return. On that day missionaries with their wives and children to the number of one hundred and thirty were beheaded by the civil officers in the north, but of this we were ignorant. The property was

turned over to the local magistrate for safekeeping and the missionaries went to the coast, then to Japan and finally to America. Five years without a single baptized convert, an unfinished house our only monument.

BEGINNINGS

On October 22, 1901, we landed again in Tak Hing after an absence of fifteen months. The place was quiet and unchanged. The workers were different. We were accompanied this time by Dr. J. Maude George and Miss Jennie Torrence. The weeks when we were all crowded into the little native house were very happy ones. The newcomers were zealous in their studies, all were well, and better quarters in the new "foreign" house were soon available.

The first fruit was gathered when Tse A Poh (Grandmother Tse) 75 years of age, who had believed before we went home, was baptized March 16, 1902. Our first communion was held July 6 of that year, when we four missionaries and one convert sat down together at this first table spread in the name of the Lord in the land we had claimed for Him. The making of friends, the zeal of early converts, the joy of seeing lives manifestly transformed under the power of the Gospel, mark that period in memory. The church at home gave splendid support. The fall of 1902 brought the families of Dr. J. M. Wright and Rev. J. K. Robb to the field, and the next year Drs. Kate W. and Jean G. McBurney, while Rev. Julius Kempf came in the fall of 1904.

But testing times were at hand. On November 16, 1903, Mrs. Ella Robb slept in Jesus and just two months later was followed by her second son, Joseph Kerr. The next summer, on September 4, Dr. George finished her work and went to be with Jesus, and on June 26, of the following year, Miss Torrence was laid beside those who had been near and dear to her in life.

When God wants anything great done, he calls for his people to give

what costs, and the laying down of these beautiful and consecrated lives on the altar of service brought home to the church that she was not merely engaged in an enterprise of her own, but conducting a divinely given mission for Him who gave all, and demands all.

Different lines of institutional work rapidly sprang up. Medical dispensary work had been begun by Dr. George on her arrival. This merged into the larger hospital work when the building was completed in 1907. A girls' school building had been completed and Mrs. Wright opened the school in the fall of 1905 after the death of Miss Torrence. A training school for native evangelists was begun in March, 1906, and in the spring of 1907 a school for boys was opened, while a school for women sprang into being in the fall of 1908.

The year 1907 is memorable on account of the large accession of new missionaries. Rev. R. A. Blair, with his wife and daughter Anna; Rev. W. M. Robb and his bride; Rev. E. C. Mitchell, Dr. Ida Scott, Miss Lena Wilson and Mrs. Janet C. Robb accompanied the senior missionary on his return to China after a short furlough. Miss Jennie Deacon came the following year.

With the different branches of work at the central station supplied with workers, and new missionaries learning the language, we planned for larger things. Do Sing, some seventeen miles west of us, on the river bank, was occupied in 1909. Rev. W. M. Robb and Dr. Jean McBurney were appointed to this field. The illness of Mrs. Robb called them home in the spring of 1910, and Rev. E. C. Mitchell had the honor and hard work of opening that field, while Dr. Jean found her way into the hearts and homes with her medical aid and personal sympathy. How the lepers were reached and some fifteen converted, to be afterwards foully murdered by wanton soldiers is a story that ought

to be told more fully than it has yet been.

Six more missionaries came to the field that year. Rev. D. R. Taggart and wife; Miss Roe Huston, Miss Anna J. Robinson, Mrs. Mabel Kempf and Mrs. Margaret Doig. Mrs. Doig deserves a word of tribute in this sketch, brief though it is meant to be. Coming to China at a time of life when she could not hope to learn the language or engage in active work, she was yet a true missionary. The Chinese, who honored her age, grew to love her for herself. She taught knitting, crocheting and the like to the girls, and they delighted to go to her home and sit at her feet. Not understanding what was said, yet always faithful in attending services, her example was a pattern for all. Coming to a strange and difficult environment, she was always cheerful and met her friends with a smile. "She hath done what she could" was never more beautifully exemplified than in her. She finished her work November 16, 1917.

The autumn of 1911 brought the overthrow of the Monarchy and the establishment of the Republic. The interruption to our work was complete, but the damage little, while our Christians stood the testing times of lawlessness magnificently. The lawlessness which at once became rampant when the strong hand of the soldiery was withdrawn made it imperative for women and children to withdraw from the interior of the country. From November, 1911, until April, 1912, our families were at the coast, while those of us who stayed at the stations could do no active work. The period following, however, was wonderfully different from anything we have ever known here. It marks an era in our history. Let us call it

GROWTH

For a time officials and gentry, who had looked upon us with contempt, now sought our company and advice.

Applicants for membership flocked to the church, having little knowledge, but with the notion that it was the proper thing to do. This was the froth. But a permanent change has occurred in the standing of Christianity and its representatives, and there is, if not earnest seeking, at least an open mind and willingness to learn what the gospel means. China has learned much of the foreigner, and if she no longer suspects us of hidden crimes, she at least knows we are human and with accurate eye and sound brain is "sizing up" what we offer them, and comparing it with what they have.

About the close of the year 1912 the Christian and Missionary Alliance approached us on the subject of transferring part of their work to us. They came to China with Kwong Sai for their chosen field, but finding doors closed there, and an open one at Lo Ting, they had entered there at the same time we occupied Tak Hing. With the changed conditions, doors were now open in Kwong Sai and they felt that the Lo Ting work could be better taken by us. After consideration and survey, the mission recommended to the Board that we take over the field on the terms offered, and the Synod of 1913 authorized the transaction. Rev. E. C. Mitchell was transferred there from Do Sing and the Misses Jennie Dean and Margaret E. Stewart, the latter of whom, in company with Mary Adams, had come to the field in 1912, were sent to open the school work, while Dr. E. J. M. Dickson, who came with his wife to the field in 1913, was appointed to the medical work. How the educational work has triumphed over competition in an educational city, and how a hospital has been built, self-supporting and without a cent from the home church, will, I hope, be told more fully by others.

During the winter of 1913-14, Rev. J. K. Robb, acting under instructions from the Board, visited Peking and presented to the president of the new

republic a memorial "urging the claims of Christ as king upon the allegiance of China." The mission has a Witnessing Committee and testimony is borne by literature, and by missionaries and native preachers, as opportunity occurs, to the kingly claims of Jesus over the nation's life. That the influence of the mission along this particular line is much wider than its own field, is beyond question, and that the church in this land is fertile soil for the sowing of this truth is no less certain.

It is difficult to speak of a past so recent that it is mixed up with present plans. Changing conditions in this land, the coming of new workers from a home church that is manifestly growing in missionary spirit and effort, and the growing strength of our native force, has led us to dream again of larger things. Miss Nelle Brownlee came in 1916. Rev. R. C. Adams and wife, now laboring in Do Sing; Rev. J. C. Mitchel and wife; Miss Inez Smith and Dr. Edna Wallace came to the field in 1917, while 1918 brought to us Misses Lilian McCracken and Jean Barr. With the promise of a generous gift soon to be available and a strong force of new workers on the field in preparation for work, we again began to think of entering a new field. Curiously enough, Rev. B. C. Henry, in a letter to the Board in 1894, had mentioned the province of Yunnan as the most needy field in China, mentioning Tak Hing and two other places in this province after it. It was to Yunnan, still needy and, for the most part, unoccupied, that we turned our thoughts, and steps were taken to send experienced workers from this field to enter there, when the financial conditions created by the war blocked the way. We are waiting the Lord's time, with full confidence that he will either open the way or show us better plans.

The education and direction of a growing native church alone the lines

of self-support and aggressive evangelism has demanded increasing emphasis. The immediate goal is a self-supporting, self-propagating church, that will voluntarily assume an increasing responsibility for this field without greatly increasing the demand on the home church for either funds or workers, leaving these for employment in new and more needy fields.

There are at present two organized self-supporting congregations, and three cities where there are missionaries resident. Working in these places in school, evangelism and hospital, and in some thirteen outstations is a force of forty native workers, and under their ministration some 600 Christians and several thousand adherents or friends of the gospel. Almost 250 pupils were in the schools last year and 3500 patients came in contact with the gospel in the hospitals. Contrasting this, and the vastly changed conditions and opportunities for presenting the gospel, with the field as we first saw it, no single believer in all this million and a half of people, we lift up our hearts in praise to the Lord of the harvest for what he hath wrought. Yet we must fairly face the unfinished task here. But one in 2700 of the people in this field are open confessors of the name of Jesus who alone can save. The responsibility rests on us and our native brethern. Shall not the gracious favor of our God who led us into this field and has wrought thus far, be to us a sufficient assurance of his gracious purposes for the future, that we may give ourselves anew to pray and labor for the coming of his kingdom in China?

Every man can help on the world's work more than he knows of. What we want is the single eye, that we may see what our work is, the humility to accept it, however lowly, the faith to do it for God, the perseverance to go till death.—*Norman Macleod.*

THE WORK OF EDUCATION FOR GIRLS IN TAK HING 1905-1920.

"Each thing was first a thought. As our planet and the harvests that cover it are the thoughts of God rushing into visible expression, so all houses and ships, all cities and institutions are man's inner thoughts taking an outer and material embodiment."

The "material embodiment" of a school for girls in Tak Hing was



GIRLS OF TAK HING SCHOOL

begun in 1904, but the thought that was its beginning existed years before—perhaps in the mind of the first woman sent to Tak Hing as an educator. Perhaps it was in the heart of the first white woman to enter our field. It may even go back to that revered one in whose great heart the Mission in China had its inception, Dr. David Metheny.

But the thought was God-implanted, and in 1900, the Board of Foreign Missions chose Miss Jennie Torrence "one fully prepared in heart and mind for work in a difficult field," and in October, 1901, she sailed away, ready to give her life, in service or otherwise, for the women and girls of China.

The desires of her heart soon took tangible shape in plans for a school for girls, and the building was completed in the summer of 1905. She named the school *Oi Lei Nui Hok*

Tong, or in English, The Ella Robb School for Girls in memory of her sister who had passed away, though it has mistakenly been called the "Love the Doctrinal School," which is the literal translation of *Oi Lei!*

Miss Torrence had spent some months in Canton teaching and studying methods, expecting when the building was finished to open school. A few months later one wrote home: "It is so hard for us to see that new building all complete just ready to open school, with girls and women so anxious to learn, and no one to take up the work." God had called Miss Torrence to a higher service, leaving the earthly service for another.

However, the school was opened on October 16, 1905, by Mrs. J. M. Wright, with two little girls as boarders and one day pupil, but by the fourth year thirty-two had been enrolled. Of this number more than half are Christians, and eight of them are among our teachers and Bible women. During a part of these four or five years Dr. Kate McBurney had charge of the work, and a glance at her school diary is abundant proof that running a boarding school is no sinecure. One has ample scope to use the talents of a teacher, a disciplinarian, a mother, a nurse, an accountant, a gardener, a diplomat, or a go-between as occasion demands.

For several years it was very hard to secure educated women or girls for teachers, and one they did get from Canton was not very satisfactory, so a great deal of the teaching had to be done by the foreigners; but gradually the older pupils were pressed into service, and men—properly chaperoned—were hired for the Chinese classics.

Mrs. Wright being home on furlough, Mrs. A. I. Robb had charge of the school for a year until Miss Jennie M. Dean took it in 1910. In Febru-

ary, 1911, a day school was opened in the city in addition to the boarding school, but in November it was necessary to close both on account of the Revolution, and Miss Dean going home on furlough, it was not opened for a year, when it was again under Mrs. Robb until Miss Dean's return. In the fall of 1913 she was appointed to Lo Ting, and Miss Rose A. Huston, the Tak Hing schools. Miss Mary Adams came to her assistance soon after, and they have had the oversight of both girls' and women's schools since.

As the history of a nation is the history of its great men, so perhaps the history of this school should be the story of its great girls and women, if such there be, but limited space forbids telling at length of Chung Oi Kei, who, after graduation, taught in Lo Ting, and whose sweet humble Christian life had such a wonderful influence in her husband's home and village that it will yet bring forth fruit, though after only a few short months she was called Home; or, of Leung Man Ching, now head teacher in the School for Women, who made such a brave fight for independence and an education; of her reluctant marriage, which has proved to be a happy one; and of her influence in the home where she so adorned the Gospel that her brother-in-law is a Christian, her husband an inquirer, and others favorable.

Or we might tell of those who are doing excellent work as teachers both here and in other places, and of the two who are attending Normal School in Canton. Then there are the many who are now wives and mothers, some of them the only Christians in the village; the one bright spot in their lives being the few months they spent in school.

The total number of pupils enrolled from October, 1905, to October, 1920, is about 210, a few of these being boys or women. The yearly average is less than 35, and the average time spent in school is only about two years,

though during the last few years this average is much higher. Thirty have finished the four years of primary, and nine have graduated from the full seven-year course, three others to finish in January, 1921.

The main causes for so few completing the course are poverty and marriage. The former may largely be overcome by making the parents



A LITTLE LEPER GIRL

see the value of an education by industrial work and financial aid, but the marriage customs are as the laws of the Medes and Persians. No earthly power can move the heart of a prospective mother-in-law when she is ready to annex a daughter-in-law, or if opposed to Christianity or education for girls.

In the beginning, pupils were given practically everything but clothing

free of charge. The third year they paid 4 per cent. of the school's expenses outside of missionaries salaries; in 1919 they paid 30 per cent. Continual effort is being made for self-support through increased fees and industrial work, but little progress seems to be made as the cost of living is also increasing.

Sixty pupils have entered the Church, and a number of others have shown that they have a saving faith in Christ, but are prevented from entering the Church. Seventy-five have been married, sixty of them to heathen men. Four graduates are not married, and four others who will graduate in the next three years are

not likely to be engaged, and their time will be at the service of the Church.

The school has cost the Church about \$12,000 silver for running expenses—\$60 per pupil—\$200 for each of sixty Christian women and girls. Is it worth while? Would you sell your education and all that it means to you for \$60? Would you sell your soul for \$200? What shall a man give in exchange for his soul? What will he give for the salvation of another's soul?

Tak Hing is a better place, China is stronger, the world is nearer to the Kingdom, because of the Ella Robb School for Girls.

WORK AMONG WOMEN

Women steeped in superstition, whose conversation was limited to food, clothing, crops, heathen practices, bartering, and the neighborhood gossip—this was the problem that faced a woman with a vision when Mrs. Ella Robb accompanied her husband to Tak Hing in 1899.

Curiosity brought them to her. They saw, heard, spread the news, and others came. The wonderful foreign *Sz Nai*, her more wonderful baby; their food, clothing, household furnishings—all were absorbingly interesting.

Thus friendships were made, and always with that vision, looking beyond the present, away into the future, seeing in each, not the woman that is, but the woman that is to be, the "new creature in Christ Jesus."

Not only did her vision see them saved, but she saw in them witnesses for the Saviour; not only citizens of, but workers for the Kingdom. In her short service she saw forerunners of the fruition of her vision. Alone she worked, yet not alone. Those who later worked in association with others may never know what this meant to her. Perhaps the worker

herself did not fully realize how alone she was till one day her nearest missionary neighbor, fifty miles away, came to visit her. They had never met, but they embraced each other and wept.

A few short years, and she passed on the work to her successors. Miss Jennie Torrence and Dr. J. Maude George continued the work so well begun, each in her own sphere, each with her vision of the future. These also faded from our view, and again the scenes were shifted. Workers come and go, but the vision lasts. It is God's.

Discouraged? Did the mists of discouragement ever hover over the precious vision? It is not for us to say. But they could not long be obscured. As one grave after another opened and received its precious charge, to be kept till the Judgment Day, some of the newly-awakened Chinese sisters heard the "still small voice" calling them to the help of these sisters from a far-off land, who could but feebly cope with this difficult climate. The number who are still answering that call is increasing.

The earliest Christian work among

women in Tak Hing was begun before the Covenanter Church entered the field. It was done by a Chinese man who went to Hong Kong to work, heard of one true God, and told his family. His sister-in-law heard and believed. She learned no more, for the man died soon after; but she held on, although she knew nothing of how to worship Him. She kept the tiny light in her heart, the little star of Bethlehem that was leading her to her Saviour. The time came at last. Her son was ill and she heard of the foreign doctor who could do wonders. She brought him to Dr. Maude George, who let no one escape without hearing of the true God. Again she heard the wonderful message for which she had longed, became a disciple, and has done much active witnessing.

At first the women had to be taught by the foreigner, and it was laborious work. The simplest fundamentals had to be repeated over and over and over again. Gradually the truth would get hold, and the transformation of face and character began. Some of these got on fire, let their light shine, and became helpers, teaching others what they themselves had learned. Thus organization was begun.

But the women were untrained, and there was no place where the training could be given. The need of a building was keenly felt. This lay as a heavy burden upon the heart of Dr. Kate McBurney until faith's vision was fulfilled in the Wiggin's Memorial.

The native Christians were interested and gave twenty-five dollars, silver, out of their deep poverty, and many women donated work. The building was completed, and formally opened in October, 1903, with a week of special meetings for women. It has proved to be as the shadow of a great rock in a weary land to many needy ones, for those who came were "the poor, the maimed, the halt, the blind," as well as the beggar, the orphan, the sorrowing widow, the wretched, neg-

lected grandmother, and even the leper suspect.

School opened with eleven regular pupils, and a few irregular ones, most of them widows, as few husbands are willing or able to send their wives to school. Ages ranged from the infant in arms to the octogenarian.

More than one hundred have been enrolled during these twelve years, and at least one-third of these have found the way of life while in school. Only five have been able to finish the course, but these we believe fully justify the existence of the school. Some of these are now teaching schools in the country stations, and others are doing Bible work. Our heart's desire is to have every preacher's wife sufficiently educated to be a real helpmeet for him, but this part of the vision has not yet been realized.

The management of the school in later years has been in connection with the Girls' School, with Miss Rose A. Huston and Miss Mary Adams in charge. In the earlier days, Dr. Kate McBurney gave much of her time and strength to the teaching of untutored minds, and has ministered in no small way to the fulfillment of the vision. Some years ago one of the older missionaries remarked that the Women's School was one of our best evangelizing agencies.

Will you not pray that it may truly be a place where Christ delights to dwell, and from which power and love and the joys of salvation shall radiate to the unsaved women and girls in our district?

Still another phase of the work was the need of a plan by which the rank and file of our women could be trained and enlisted in some kind of Christian activity. In 1916 Miss Nellie Brownlee came under appointment to do evangelistic work among women. Going for the most part into the unexplored sections she found multitudes of women sitting in darkness. She is gradually linking up these with the better-worked parts of the field. She has recognized the need

of a plan by which those who cannot attend the school, but who need special help and training in the witnessing that every Christian should do, might be developed into useful workers. She is now working on this problem, and has organized a class for Bible study which meets weekly. This class is primarily for Christians, but

they now bring others. The meeting is theirs. The leader is Mrs. Leung, the daughter of the first Bible woman employed by the Mission.

Miss Jean Barr has been studying the language in preparation for this same work and now takes up the work in the Lo Ting field.

EDUCATIONAL WORK FOR BOYS, TAK HING

In 1906 the native Christians asked the Church to open a school for boys. They promised to provide one-half the amount needed to purchase a lot and erect a suitable building. The building was opened to receive its first pupils in March, 1907. The pupils brought their own desks and seats. The size and variety of the school furniture which they provided was certainly odd. The stools and tables brought by fourteen pupils almost filled a room where we expected to seat thirty-five.

Some of the Christians living in the country wished to send their boys to our school. So in 1908 a native house was rented and a boarding department was opened with sixteen pupils. That year it cost four cents a day to feed a boy. Now it costs ten cents. A boarding school in a rented house with no place near for recreation was rather troublesome to manage, so we had to look around for a building more suitable for our purpose. After sixteen months of waiting on the Tak Hing magistrate, and writing many letters to the U. S. Consul, we finally got possession of an ancestral temple, partly in ruins, with about an acre and a half of ground surrounding it. This place was opened for school work in November, 1913. Since that date considerable repairs have been made on the temple property so that now we can accommodate fifty boarders and can seat eighty boys in the three class rooms.

In 1907 all the pupils formed but one class and all studied from the same books. They were taught only

the simplest elements of arithmetic and geography, the simplest Bible lessons, and used the lowest grade Chinese readers. Gradually there was a division into graded classes, and in 1913 a graded grammar school was opened with 25 pupils. Since then the primary school has had exclusive use of the first school building and the grammar grade pupils have been using the three class rooms in the temple. We now have a four-year course in the primary, and a three-year course in the grammar department. We try to follow the Government course of studies with the addition of Bible and one or two other subjects not taught in Government schools.

In 1907 the attendance was 14. The total enrollment for the past fourteen years is 634. The largest enrollment for any one year is 69.

In the early years pupils were drawn chiefly from the poorest homes in Tak Hing district. We found them very deficient physically, mentally and morally. Now most of our pupils come from families of the middle class. A number of the day pupils are from the best families in Tak Hing. These boys are more diligent in their studies, are able to do better class work, have more respect for their personal appearance and are more easily managed.

The matter of securing suitable native teachers has always been a present problem. The first teachers knew nothing but the ancient system of lecturing and memorizing and were very slack in the matter of discipline.

Not only was there lack of ability to teach and to manage but there was a great lack of enthusiasm and interest in the work. The four teachers whom we now have are as good as any that can be found locally. In ability and method they are far ahead of the old-time teachers but they still fall very far short of the ideal, especially in interest and activity.

The school has made some progress toward self-support. Since 1909, while the average attendance has increased 190 per cent. and the amount paid for teachers' salaries has increased 235 per cent., the amount drawn from the mission treasury has increased only 42 per cent.

Since its inception, Rev. J. A. Kempf has been in charge of this department.

Some of the results of the fourteen years' work are as follows:

Two hundred and fifty-one boys have been brought under Christian influence and instruction for a period of from six months to seven years.

Through some of these boys the Gospel has been carried into homes not otherwise reached.

The school has made it possible for Christian parents to have their children educated under Christian influences.

More than thirty boys have made an open confession of Christ by uniting with the Church.

Of the twenty-four boys who graduated from the grammar department, eight have entered or passed through the training class for native preachers and are now engaged in the Church's work.

Space will not allow the recording of other results. While the school has not accomplished as great results as we had hoped for, still the above results are sufficient to show that it is in the way of accomplishing that for which it was established, namely, to bring boys to Christ, to help prepare the youth of China for Christian Citizenship and to help in raising up a ministry for the Christian Church.

GROWTH OF THE COVENANTER CHURCH IN CHINA.

By CHUE HON SHANG

In 1902 I returned from Wu Chau to Tak Hing and, after a little over a year at the mission, became a disciple of Jesus. Now I wish to tell something of the growth of the Kingdom here.

GROWTH IN PREACHING THE WORD

When Dr. Robb and his wife came to Tak Hing they first baptized an aged woman, Yau Sin Hing. Now about eight hundred have been baptized.

At first there was but one minister. But there later came Revs. J. K. Robb, Julius Kempf, R. A. Blair, W. M. Robb, E. C. Mitchell, D. R. Taggart, R. C. Adams and J. C. Mitchel.

At first there was one Chinese helper from another mission. Now there are over twenty preachers and evangelists. There are also chapels at the following places: Lo Ting, Lo

King, Sz Lun, Shuen Po, Wai Tai, Lo Ping, Che Tsai, Lin Taan, Tung On, Do Sing, Fung Chuen, Ma Huit, Sha Pong and San Kong Shi. Aside from the regular workers, among the members there is a constantly increasing number who freely serve in the gospel.

GROWTH IN MEDICAL WORK

For several thousand years there was no western medicine at Tak Hing. Dr. Maude George's coming was the beginning of the work. Dr. J. M. Wright soon followed and then came the McBurney sisters, Drs. Kate and Jean. A hospital was soon opened at Tak Hing and dispensary work at Do Sing. Others who came and served are Dr. Ida M. Scott and Miss Annie J. Robinson.

At Lo Ting Dr. E. J. M. Dickson, Dr. Edna Wallace and Miss Inez

Smith have given a like service. Three students who studied in the hospital at Tak Hing were given medical certificates, and there is daily ministrations of healing to the sick and needy.

GROWTH IN EDUCATION

In all her history China has never paid regard to the education of women, much less has Tak Hing. With the coming of Miss Torrence to Tak Hing came hope for women, and the Love of the Doctrine (*Oi Lei*) Girls' School came into being. Alas! She was soon taken away and rested from her labors. But Mrs. Wright, Dr. McBurney, Miss Dean, Misses Huston and Adams have carried on the work.

Already two classes have graduated and a third is almost ready. There are now Bible-women and women teachers at work who were trained in this school.

When the old system of examinations was abolished the modern school for boys came to China. Then Rev. Julius Kempf opened the True Doctrine (*Chan Lei*) Boys' School. Three classes have finished the course and received diplomas. Some of these graduates are preachers, others teachers, some are in business and some are soldiers.

Both the boys' and girls' schools are raising their standards and getting better pupils and are aiming at a high state of perfection.

Aside from these three regular lines of work, there is charity work among the poor, and relief work in time of flood and famine, so that the gospel has already not meant not only great physical benefit to the people of Tak Hing, Lo Ting, Sai Ning, Tung On and Fung Chuen, but their souls have benefitted still more.

PRESENTATION TO YUEN SHI KAAI

By REV. J. K. ROBB.

The Church's authority for engaging in foreign mission work is based on the kingly authority of the Lord Jesus Christ. When a student in the theological seminary I heard Dr. W. J. Coleman preach a sermon on the theme "Christ's Kingly Authority and Foreign Missions," in which he made very clear the fact that Christ's universal authority gives Him the right to send His messengers wheresoever He will. Of course there are other considerations that urge upon the Church of Christ, the duty of discipling all nations. But the great reason that lies at the foundation of all such service on the part of the Church is, that Jesus Christ as universal King has commanded it.

Since the Covenant Church has from the beginning of her history advocated the Kingship of Christ as no other of the churches has done, it follows that she ought to be specially interested in every movement that is directly connected with this great

truth, and that in any way serves to emphasize it. The Covenant Church ought to be in a pre-eminent sense a foreign mission church. The Church's activities in Syria and Cyprus and China are simply a practical application of the truth that Christ is Prince of the kings of the earth. That she is measurably, at least, fulfilling her obligations in this line, is fairly evident, looked at in the light of last year's accomplishments. The financial response to the appeals made was without precedent in our foreign mission history, and indicates that our Church has committed herself to a foreign mission policy, and from which she is not going to back away simply because some difficulties have confronted her. All of which goes to show that she is loyal to her King. When He says "Go ye," she stands ready to obey.

Another natural inference to be drawn from our Church's attitude toward Christ as King is, that we

have a gospel for the nations as such; that nations as well as individuals have a duty to Him; that national salvation is as much of a reality as is that of the individual; and that national salvation is brought about by national repentance and humble reliance on Christ as the nation's Saviour.

Your Mission in China has a special opportunity to emphasize this phase of the gospel. Most of the great mission fields of the world are located in countries that are, politically speaking, dependencies. The great foreign mission fields of the United Presbyterian Church are in Egypt and India, both countries being under the political domination of Great Britain. The people of these lands are not free to act independently in political matters. The same is true of our own fields in Syria and Cyprus. In China the case is different. We are working among a sovereign people, organized, self-governing. This fact gives your workers in China the opportunity to bring the gospel not only to the individual, but to the government as well. Our first duty, in point of time at least, is to the individual. One cannot very well press upon men their duty to Christ as their King until after they have come to acknowledge their reliance on Him as their Saviour. So in the past our efforts have been mainly in the line of individual salvation. But the gospel's application to the affairs of the nation has not been neglected. There seems to be a fertile field in China for the propagation of Scriptural ideas concerning civil government. The more intelligent and better educated portion of our membership seem to have no difficulty in seeing that it is the duty of nations as well as individuals, to make due acknowledgment of their relations to Christ. The most outstanding instance of this spirit was the case of Ch'ue Hon Shang, one of our native preachers, who suggested that the Chinese government ought to be appealed to, just when the Republic was

being set up early in 1912, to make acknowledgment of the authority of Christ.

Without going into details as to the outcome of this proposal of Mr. Ch'ue, it finally resulted in our Synod in 1913 instructing the writer to go to Peking and present to the President of the Chinese Republic a memorial prepared by the Board of Foreign Missions, stating in brief and concise form the Scriptural teachings concerning civil government, and asking him to use his influence in having the constitution of the new republic make recognition of Christ as the Supreme Ruler of China. This memorial was in book form, engraved on very heavy paper, and bound in most beautiful style. Along with this memorial was presented a copy of Rev. W. J. McKnight's "Message to China," also attractively gotten up in morocco binding. It was the idea of the Board, acting in accordance with Synod's instructions, that the resident missionaries of Peking be enlisted in making this appeal to the President. One of the most conspicuous features of the whole project was the utter failure of all attempts to secure the co-operation of the Peking missionaries. Some of them went so far as to call in question the whole idea of civil government being a divine ordinance. It was a good opportunity, however, to discuss what was apparently an entirely new idea to many of the missionaries in the capital city, and it is only fair to say that in some cases at least a certain amount of favor was expressed toward it, even though its practical importance was apparently not realized. The situation was still further complicated by the fact that but a short time before a large and somewhat influential body of Confucianists had petitioned the President to use his influence in having Confucianism made the state religion. Had this been done it would have resulted in making the worship of the great Chinese sage compulsory in all government schools. Practically the

whole missionary body in Peking had protested against this proposed action, and were unable to see that our idea of securing a recognition of Christ in the new constitution was not going to force Christianity on the country in just the same sense in which the Confucianists had sought to have their religion made the state's religion. So they were very shy about identifying themselves with a movement that they did not understand very well, and that might involve them in a seeming inconsistency.

So the writer was finally left to make his way as best he could. A Mr. MacMurray, of the American Legation, did a great service in providing a letter of introduction to the President's private secretary. The secretary was a Mr. Koo, who has since been the Chinese Minister to the United States, and still more recently has been appointed Chinese Minister to London. The uncommon beauty of the two memorials had, I think, a good deal to do with his giving any time or attention to either the messenger or his message. He asked questions, many and pointed, as to the meaning and purpose of the memorials. He is a lawyer, was trained at Columbia, and his questions were not lacking in point and directness. He paid a tribute to the value of Christianity to the Chinese people, and expressed the opinion that it ought to do as much for nations. The interview with the President was but little, if anything, more than a formal recognition on his part, of the receipt of the memorials. He knew no English, and the writer did not know the Mandarin dialect, so that an interpreter was needed. The President also added his testimony to the value of Christianity to the Chinese people. The interview with the Secretary was undoubtedly the best opportunity to say and do something that may be of importance at some future time.

The events of recent years have been such as to interfere greatly with any real progress in the establishment

of a stable government in China. Internal dissensions have been almost continuous, so that the different administrations have had about all they could do in maintaining a semblance of orderliness. To date we have heard nothing further about the memorials. What their fate has been there are no means of knowing. But of this we are sure. "The Word of



SAILING JUNK ON WEST RIVER

our God shall stand forever." He will see to the fulfillment of His own promise that "My Word shall not return to Me void; but it shall accomplish that which I please, and shall prosper in the thing whereto I have sent it." It is for us to do our part as well as we can, never doubting but that since the outcome does not depend on us, but on Him, it will be to the glory of His great Name.

You will find souls that are mean and shriveled amidst great fortunes, and you will find souls that are grand and noble in surroundings of the barest poverty. The true measure of a man is not what he has but what he is.—
The Presbyterian Record.

IN MEMORIAM

Sacrifice is the law of Christian service. He who made the only supreme sacrifice intends those who labor with and for Him to expend vital energy in winning men to their Lord. In obedience to their Master's will many have been eager to spend and be spent in His service in China. Some have counted not their lives dear unto the death, and, yielding their spirits to Him who gave them, have consecrated China's thirsty ground with their precious blood.

Within a few years after the Covenant Church began work in this foreign land the baptism of trial fell upon the little company. First, a mother was called away after but a few years' joyous service. Two months later a tender plant from the same home was transplanted to the heavenly kingdom. During the two years following, after but brief terms of service, three lovely daughters of the King were called to enter into His palace, Ella Robb, J. Maude George, Jennie B. Torrence—these are household names in the Covenant Church. It is not possible with words to adorn the beauty of their lives, or by any meed of praise to add to the sweet savor of their sacrificial service. Like the Master, they came to serve, lived to serve, died to serve. Living and dying, they were the Lord's. Their memory is sweet.

Though fallen asleep, these yet speak. One left an unfinished letter on her desk, saying, "If I had no other reason to make me glad I came to China, the joy of leading E So to a knowledge of her Saviour is enough." She passed on, and her sister wrote, "I cannot but think the Covenant Church has been slow to enter into her privilege. A few more years will complete a century since the first missionary brought the message of life to this people. Nearly a century, and but one Covenant life laid down." Another wrote, "God is

opening the way for the gospel. We must enter in promptly. . . . Soon it will be too late." One of these devoted workers cast her rings of gold into the Church's treasury, saying, "As the Lord's steward, I feel I have no right to wear His gold on my fingers while His work is left undone for the want of it." These messages reveal consecration, bespeak opportunity, and carry appeal. Those who penned them "rest from their labors, and their works do follow them."

But what of the Church which yielded these choice spirits and now mourns their departure? Her lesson, is it not that lives placed on the altar of service belong to Him to whom they are surrendered, and that "the Church is not engaged in an enterprise of her own, but conducting a divinely given mission for Him who gave all, and demands all"? The calling away of these devoted ones, and the enforced withdrawal from the field of others through weakness, were heavy blows from the hand of the Heavenly Father, but we venture nothing has so enshrined the work in China in the affections of the home church as has the record of devotion concerning those who were "faithful unto death."

This tribute to those who sleep here would not be complete without reference to another, not less devoted than those already mentioned, who came to China late in life, not under appointment of any board, to live and to die in a strange land and among a people of another race. But though her dust mingles with the native dust of China, the memory of Mrs. Margaret Doig will not fade.

These five rest in the sacred plot of ground in Tak Hing, consecrated by precious dust and by many tears. One tiny mound at Cheung Chau and one at Lo Ting contain that which is mortal of the infant daughters of Rev. and Mrs. J. A. Kempf, and of Rev. and Mrs. E. C. Mitchell.

NEWS FROM THE FIELD

AND NOTES OF THE WORKERS

Edited by MRS. FINDLEY M. WILSON, 2410 N. Marshall Street
Philadelphia, Penna.

"Word has been received of the safe arrival of Dr. and Mrs. James M. Wright and son and Miss Ella Margaret Stewart at Hong Kong, October 24. These friends are returning to China after furlough in America. All were reported in good health and anxious to resume work, Dr. Wright in Canton Hospital and Miss Stewart in the Girls' School at Lo Ting."

SYRIA

Latakia, Syria. A letter of October 30th from the Rev. Samuel Edgar gives interesting information regarding the school and hospital work in that center and the surrounding villages:

"We have reported to you that during the war there were no workers in training anywhere in Syria so that now we are left with a kind of dearth of teachers. Miss Edgar tried to bring a young woman to be head teacher in the Girls' School, to take the place of Marie Fattal, who resigned last spring, but failed. Miss Fattal leaves us to make her new home in Tripoli after her marriage. In the Boys' School we were compelled to bring in two of the village teachers for the lower classes. Both these teachers do very well in the village schools but the work here is different. However we hope it may be training them and the Lord will accept our service in its weakness when it is the best we have. I should add that these village teachers were both here as they were driven from their homes and so we just put them to work.

"We opened both schools October 11. The attendance is very good. About 100 children in each.

"Our hospital is again open after six

years of closed doors. Really it was discouraging to enter on this job. Everything dirty; real equipment all gone and no way to telephone to a supply house for what was needed. The Near East gave us a little equipment and we still get such medical supplies as we need each month. But for many of the real necessities we still wait an opportune time. Now this is no complaint from Dr. Balph that I am writing. He does no complaining. He just wades in and works. The Doctor was fortunate in securing an Armenian trained nurse, who began her work with him years ago and during the war received her diploma from the Nurses' Training School in Beirut. She lifts many a load off the doctor. The Miss Fattal who was the Bible woman in former days gives part of her time daily as matron.

"There are schools in the following villages: Bahamra, Deer-Hanna, Gendairia, El-Dainy, Kilnagho and Ain El-Birky. The last is a new one, recently opened.

"We had a school running in a weak way in Suadea last year, but that was better than a closed building. We heard two days ago that the schools are open there again this year with a very promising attendance.

"Since the first of September we have had workmen busy on the buildings. You see six years of neglect calls for many things that must be done. We are only doing what cannot well hold over for another year.

"Our recently ordained minister is doing splendid work. A man of high ideals and an attractive preacher of the word. Owing to school work and relief work I have but little time for pulpit work and so Rev. Awad carries the bulk of it."

Our new missionaries, Misses Kennedy and Shanks, have sent us fine letters, telling of their trip and arrival at Latakia. Miss Annie Laurie Kennedy wrote on October 2. This is her letter:

"Now that I have been introduced to my new field of labor and dear friends I feel I must let you know something of our new and varied experiences.

"At about 6 P. M., August 7, we slipped away from the pier at Thirty-first street, Brooklyn, on our way to Syria. This being our first sea journey many things on the 'Patricia' were new and interesting.

"When the dinner gong did not sound until we were out some distance, we were puzzled but understood the probable reason for the delay on entering the dining-room and seeing the number of corkscrews and bottles in evidence. We then realized only three miles of the ocean were dry and that the Eighteenth Amendment from now on would be of no effect to many of our fellow-Americans on board. The women taking their after-dinner cigarette also saddened us and we would like to have said they were all French ladies.

"Meeting passengers from other States and of other nationalities made the voyage a pleasant as well as a profitable one. Several evenings were made especially enjoyable with programs gotten up by the young people on board and by delegates to the Women's Council, who were on the way to Christiana to be entertained by Queen Maud.

"At Palermo, Sicily, where the 'Patricia' stopped for a few hours, we had our first taste of European life. It was necessary for us to take a small rowboat to get to the shore. When about half way across our barefooted boatman passed his hat, muttering in a foreign language. We had no responsibility in the matter, having placed ourselves in the care of two Presbyterian missionaries, who did

the bargaining. After much amusing conversation with hands and head we were allowed to land at half the price first asked. On returning to the 'Patricia' we learned three ladies had been relieved of their purses, one of a watch and a gentleman had lost both purse and passport while on the island. We were truly thankful for our protection.

"Our next stop was at Naples. While here waiting for medical inspection and vise of passports, we looked down from our deck on small boats filled with fruits for sale; on boys diving for pennies, and heard a jargon of voices that seemed to excel the tongues of Babel.

"During our eight days' wait for the 'Sumatra' we were obliged to make several visits to the police station to make out police papers, which had to be signed by proper authorities before we were permitted to leave the city. It is said the former Czar of Russia knew every night where each person in his kingdom slept. The same surely can be said of Emanuel III. However, we managed to enjoy the museum, art gallery and visit the wonderful ruins of Pompeii between times.

"Our trip on the 'Sumatra' to Alexandria was uneventful, with only short stops to unload cargoes at Cantania, Messina and Syracuse, Sicily.

"The 'Kentuckian,' floating an American flag at her stern, was the first object to attract our attention in the harbor of Alexandria. As soon as we dropped anchor the fez-capped and turbaned baggagemen scrambled like rats on the vessel and insisted on carrying our trunks and boxes on their backs, regardless of size or weight. Here we had only three days but improved them by running up to Cairo to visit the Pyramids, Sphinx, and to see Ramses II lying in state. We also spent several hours at the United Presbyterian Mission, where we were surprised to find several old friends. Twenty-four more hours here would

have given us the high privilege of hearing Messrs. Sherwood Eddy and S. M. Zwemer, but the 'Sumatra' would not wait.

"At Beirut the many American Red Cross, Near East Relief, and missionary workers greeted us as old friends, not only because we were fellow-Americans but because of the high esteem in which we find the Latakia missionaries held wherever known. And how very, very glad we were to see Mr. Edgar after our long journey. He arranged for our passage on the 'Ispaham,' for our inoculation for plague, and all other details that are necessary to get out of one and into another of these Oriental cities.

"The first sight that attracted our attention in Latakia harbor was a small sailboat loaded to the water line with refugees. Each man guarded carefully a sack of grain and the women, wearing red kerchiefs around their heads, held bundles containing all their worldly possessions. The smoking villages to be seen in the distance made it unnecessary to ask about their homes.

"We were most heartily welcomed by our dear Miss Edgar, who, without doubt, knows the very best way to entertain new missionaries, making them happy, contented, and at home the first week. May we be of some comfort and cheer to her in her great work.

"Our one desire is to be given wisdom to understand our Master's plan for us here in Syria. We feel strengthened for every task by the continued prayers and support we know we are receiving from the Home Church. May we be eager to hear His voice and to obey His every command, thereby turning many to righteousness through our Lord Jesus Christ."

* * * *

Miss Mary E. Shanks dates her letter from Latakia on October 3d. It follows:

"One day early in August in the

midst of a drenching rain—as our fair 'Patria' steamed away from the Statue of Liberty—we were very much cheered by the presence of Mr. Evan W. Jones on the pier waving 'good-bye' to us. The ocean was smooth as oil most of the way and every moment that we were on it was enjoyed. The many sea gulls that made their appearance while we were passing the Azores announced the nearness of land. It was night when we saw the outline of the Rock of Gibraltar against the lights behind it.

"Upon our entering the harbor we were very much impressed with the beauty of the Bay of Naples. Vesuvius, with its steaming crater, and the Appenines looming up against the sky; the umbrella pines towering high above the picturesque palms; the attractive red tile roofed buildings, together with the matchless blue sky above and the pale green sea below presented a picture which defies the artist's brush. We spent eight days in Naples—this city that had looked so inviting from a distance but which was really far from sanitary, as we observed when we saw its filthy streets at close range—which we enjoyed very much. I am sorry to be compelled to admit that we met for the first time some little brown brothers, commonly known in California—namely the pestiferous flea. Business took up a great deal of our time here, but occasionally we did some sight-seeing. On our way to Pompeii, we noted from the train window the marvelous vineyards extending mile after mile as far as the eye could see, on both sides of us. The luscious bunches of ripe grapes hanging so temptingly from the vines foreshadowed the stiff fight that Prohibition will have when Italy has her day.

"Naples received our adieus on September 28, when the 'Italian Sumatra' glided out of the celebrated harbor. Shortly after we had entered the Straits of Messina, a little gale blew

up and a serious tossing and pitching followed, bringing home to our minds very forcibly the stories we had heard about the happenings on such occasions. During the eight days spent in this part of the voyage, we had a feast of remarkable scenery provided by the mainland of Italy and the Island of Sicily. The sunrise, sunset and monlight were glorious on the sea. As we neared the coast of Egypt, with the lighthouse of Alexandria just barely discernable in the distance, we were thrilled as our eyes beheld for the first time the great desert. The taste of English speech and customs, both in Alexandria and Cairo, was quite refreshing after the long siege of being forced to keep quiet in French and Italian. We thought we would gain a little time in our language study by learning a few Arabic words while here but found when we arrived in Syria (as a reward for our pains) that the Syrian Arabic is quite different.

"In a few days our vision caught sight of the beautiful Lebanon Mountains and the city of Beirut nestled below them. We enjoyed our little boat ride from the steamer to the shore, also the proverbial 'red tape' necessary for entrance into these countries. We noticed that the Moslem women of Syria are so closely veiled that their entire face is hidden, while those in Egypt wear veils of much thinner material (revealing the features beneath them) and only reach the bridge of the nose, exposing black, painted eyes. The married women have something that looks like a spool attached by a wire around the head and this arrangement seems to hold the veil in place. The Syrian men were also dressed differently from the Egyptians, or "Gypos" as they are called. A style of bloomers is worn here by some of the natives while others seem to prefer the long, loose gown commonly seen in Egypt.

"Rev. Samuel Edgar managed the difficult task of obtaining passage for

us to our mission stations on a French steamer. It took us twelve hours to make this trip of about 125 miles to Latakia. The slow traveling was for the purpose of saving coal. Transportation has not yet returned to normal since the war. At the entrance to the harbor, we passed the ruin of an old arch—alleged to have been built in the times of the ancient Romans. At last our anchor was dropped and again the aforementioned little boat conveyed us to the shore. Dr. Ralph met us at the wharf.

"We found everyone at the Mission well and busy as usual. We were certainly glad to see them. The sterling worth of these brave hearts was shown again in the thoughtfulness and sympathy that we received as we were welcomed into the 'family' circle of the missionaries here. On our expeditions through town, we see squalor and poverty such as we never dreamed existed on earth. Besides this, now since the Turkish power is gone from the land, the fanatical sects are warring with each other, burning and pillaging, with no hand to restrain, since the influence of the French seems to penetrate no farther than the coast towns and real authority is an absolute necessity among the unbridled tribes that recognize only law with a 'big stick.' All refugees who are being cared for by the Near East are not so fortunate as some of the Gunamia people who have been permitted to stay in one of the Mission buildings all summer but who have to leave now because of the opening of school. Pitiful little groups of more unfortunate refugees with all their earthly belongings—consisting of the few rags on their backs and a sack or two of grain from their now deserted fields—are seen sitting or lying along the roadside. Alas, how our hearts bleed at the sight of these homeless and deluded souls—in dire need of the Light—and how much we long to be able to help them to know Jesus Christ, who was even at that moment looking down upon them in compassion.

"As I leave the Latakia Mission this week to attend the Language School near Beirut, I feel that I have gained great inspiration from the sweet fellowship and communion we have had here. I shall rejoice to return next year and, under God's guidance, share with them the joys and sorrows in the life of a missionary. May your prayers and ours mingle for the same great ideals in His service."

CYPRUS.

Larnaca, Cyprus. Rev. Alvin W. Smith used part of Saturday morning, October 10, to write us. Mr. Smith, as well as Mr. Tweed, is kept in the school all day, owing to the lack of teachers. This means that he is compelled to let the church work go, except the public services on the Sabbath and the mid-week meeting for prayer. There is no lack of opportunity for service in the schools—but how about the other? The people in Nicosia and Kyrenia—what about them—and the possibilities of work in Limassol and Famagusta the other two largest cities? Mr. Smith writes:

"This marks the close of our second week of school and if all the weeks pass as rapidly as these two seemed to, they will travel some. The prospects for the school this year are bright. All schools in the island are packed, and it has been necessary to divide the lower classes into three sections in some cases. We have had to divide the second and third prep. classes into two sections each.

"At present there are 197 students in the Academy, of which 65 are boarders and 132 are day-students. Among the day students there are 60 Greeks, 38 Armenians, 31 are Turkish students and three of other nationalities. There are about twenty-five Armenians in the boarding department, most of whom are from Mersine, Tarsus and Adana. Others wanted to come but there is no room.

"The study room is jammed with three or four in a berth, when they all

assemble. (Right here I want to thank Mr. Wyman Robb for the 60 books of old favorite songs which he secured from Mellor's in Pittsburgh and sent out with me. The students can sing and they like the old Southern melodies and the Civil War songs just as children at home do. Every morning, after the devotional period, about ten minutes are given to the singing of these songs.)

"We are sorry this year that we do not have more accommodations for students. It has been difficult to turn away the 12 or 15 pleading parents who continue to ask for places in the boarding department. This demand is due both to the general increased attendance at school and to the advertisement of the Academy throughout the island. All possible space has been taken for bedrooms and classrooms and sufficient room for classes has not yet been found. Very few of the boarders were required to bring beds this year, and perhaps that requirement will be done away with hereafter as we secured 16 new beds from Nicosia this year at a reasonable price; as permanent fixtures they will be valuable assets.

"It has been more than a disappointment that no assistants have come out from U. S. A."

CHINA

Just a few news items taken from letters of Dr. Robb, Miss Dean and Miss Huston. This number of OLIVE TREES celebrates the quarter centennial of the Mission in China, so the News Department uses but a portion of its Chinese letters.

October 16th. "We were glad last evening to see the first boat from Canton in more than two weeks, even though it was accompanied by a British gun boat. It means, we hope, that the river is again open to traffic."

* * * *

"Everything has been stopped on account of another revolution; this time against the Militarist party from Kwongsai Province, who have ruled

this province for some time. Tak Hing was made a stopping place for the soldiers being brought from Kwongsai, and the people have been in constant terror lest they begin looting, or a fight occur."

* * * *

"Dr. McBurney was called to Shui Hing this week to care for a missionary, Mrs. Burt, who is seriously ill."

* * * *

"School opened in Lo Ting September 6th with over 60 pupils; this in the face of disturbed conditions."

* * * *

"The Catholics have bought \$7000 worth of property in Lo Ting. Houses have been torn down and new buildings are in process of construction. According to reports the program is—boys' and girls' schools, hospital and orphanage. Is this not a mighty challenge to us to lay hold on our God in persistent, believing prayer?"

* * * *

"Miss Barr has been a real joy and help since she came. The girls love her, and I am so glad to have them under her influence. Am eagerly awaiting Miss Stewart's return. Trust she comes back well rested."

October 14th, from Tak Hing: "Last Sabbath was our fall communion. It was held in the midst of alarms yet with marked evidence of the presence of the Spirit. Two men and five women were baptized and a number of others enrolled as applicants, among them two of the business men of the town."

* * * *

"During the nine years since the revolution we have gained a new position. Then, we were advised by the magistrate to leave as he could not protect us, and we were ordered to leave by the Consul as well. Now, both official and people want us to protect them and are quite sure we can do it, though they know we are unarmed."

* * * *

"The Mission has been a large consumer of quinine this fall, in common with other places."

* * * *

"We are looking for the returning party from America before long. We will be glad to see them but until the situation changes they will have to stay at the coast as they cannot get through the military lines at Sam Shui."

WOMEN'S DEPARTMENT

Edited by MRS. J. S. MARTIN and MRS. M. E. METHENY,
College Hill, Beaver Falls, Pa.

THE BIBLE AND MISSIONS

CHAPTER III.

Every Man In His Own Tongue.

1. With what does Chapter third deal?
2. When were translations begun, and into what language?
3. Whence are most of the quotations, appearing in the New Testament?
4. What demand in the first centuries A. D.?
5. What were the earliest translations?
6. What place was given to the

Scriptures in early times?

7. Was the Bible permitted to the laity?
8. How long was it till restrictions were laid?
9. How did some of the Fathers become Christian?
10. What reason did Cyprian give for the reading of the Word?
11. How were the children trained in the homes?
12. What church was most active in translations?
13. What translations were made by them?
14. Which of these is still in use?
15. In what countries was the Syriac used?

JUNIOR DEPARTMENT

Lamp-Lighters Across the Sea.

CHAPTER III.

"Growing Behind Darkened Windows."

Dear Boys and Girls:—

I am sure that if I were to ask you what could grow behind darkened windows, you would tell me "Nothing." Yet if any of you know anything about mushrooms you will recall that they grow best in a dark cellar.

Now what would you think if I would tell you that in a dark cellar in China, a light was kindled that has grown and spread all over the Chinese Empire. You will remember that our book is teaching us that "Thy Word is a lamp." So many, many years ago, Robert Morrison took the lamp and went over to China to let it shine there.

Oh, but China was dark when he landed. They had sunlight and moonlight, of course, just as you and I do here in America today; but a dark cloud of superstition and idolatry hid them from the sunlight of God's grace, and if anyone could have looked into the hearts of the people he would have found them shrouded in midnight darkness.

Then Mr. Morrison took his lamp and began to give it a Chinese holder. He translated all our English words into Chinese characters, so that every Chinese man and boy; yes, and in time, even the girls and women, could read "For God so loved the world that He gave His only begotten Son that WHOSOEVER believeth on Him might be saved." It was slow work. But,

finally, it was done and men were found to carry these "lamps" around in wheelbarrows and sell them to people.

Now you know what happens when a light begins to shine in a dark place and then another lamp is lighted and another, until many lights are burning. The superstition and ignorance began to vanish, the grace of God began to dispel the black clouds in people's hearts and to open the blind eyes until, when the soldiers came and said, "We will stamp out this foreign religion, kill all foreign devils and all who worship the foreigner's God," many were found who were willing to die but they were not willing to permit the darkness to creep into their hearts once more.

Of course you know the result, for when the soldiers and others saw that people were willing to die rather than give up their religion, they wanted to know more about this "Lamp" that showed a path for one's feet even through the "valley of the shadow of death."

China is not all Christian yet, and neither are the Philippines, about which we studied a short time ago, but in both places the "Lamp-lighters" are establishing more and more light-houses" and the black clouds are slowly but surely disappearing. We need more boys and girls to be lamp-lighters and more money and prayers to back them up in order to finish the work which has been begun.

MARY A. MCWILLIAMS.

ONE MORE EFFORT TO CLEAR THE SITUATION

From the questions asked by some of the Corresponding Secretaries of Presbyterials we are led to believe that it is a mistake to use the word "Correspondent" in connection with the articles written for the "Women's Department" of OLIVE TREES. We shall in future to avoid ambiguity designate these writers *Contributors*.

Our desire then is that each Pres-

byterial at its annual meeting shall appoint some one to write for the current year an article on a subject chosen by herself, a maximum of 600 words, to be in the hands of the Editors on the 12th of the month previous to that in which the article is to appear.

As soon as possible after the appointment is made will the Corresponding Secretary of such Presbyterian send to the Eds. the name and address of the Contributor, and let each Contributor set down in her private note-book the month for which she is responsible, and prepare accordingly.

The following is the order in which we hope to receive contributions. The sections marked with a star are those which have no organization, and for contributions from which the Editors must be personally responsible:

Canada	September*
Colorado	October
Illinois	November
Iowa	December
Kansas	January
New York	February*
Ohio	March*
Pacific Coast	April*
Philadelphia	May
Pittsburgh	June

There have been some irregularities owing to the mails, and to vacation absences, so that contributions have not always been published in their proper places in the schedule, but we hope that we are now on a regular basis. The article for November is now in our hands, and we hope for the others in due order.

Owing to some misplacement of material the question for Chapter II of the Mission Study Book have been published before the latter half of those on Chapter I, which was so long that it was divided. We regret this exceedingly, but it is too late to remedy it and it will make no essential difference in the study of the book.

Some blunders on the part of the writer have crept into the numbering of the questions in the October number, but as there are no questions omitted each reader can number for herself, making 45 questions in the first part, and 54 in the second.

PERSONAL CONSECRATION THE ONLY BASIS OF EFFECTIVE SERVICE

Consecration does not *make* a person or a thing really holy: it *declares* it to be sacred, devoted to God or to His service. No one can fathom the spirit of the Christian life, who has not learned its inner secret—"Abide in me and I in you." Abiding in Christ is a spiritual mystery that is very simple to those who enjoy the experience; but it is beyond the comprehension of those who do not know it personally. To such there is something baffling and yet fascinating about a man like Paul, who said "It is no longer I that live, but Christ that liveth in me," and his confident assurance that he could "do all things through Christ who strengthened him."

The object sought by the gardener is fruit; we must be producers in order to give. We must draw heavily on the inexhaustible supply of God's grace; to live a life rich in good thoughts, words, and actions like Christ's is what the world needs today, this is the fruit God seeks as He comes to us year by year. Christ-filled men alone can save the world.

We must abide in Christ to know what he would have us, his disciples, do. Our beliefs, our attitude of mind, these are our real investments in this life, and as they are so must be the dividends we receive. As the stream flows out from the hidden spring so life flows from the inner mind; if the spring is pure the stream will be pure. After all is said and done, the real riches of this life, our dividends of

real substance, are the spiritual satisfaction, the moral uplift we give to the hearts of others. Each one of us to serve effectively must decide whether he will live for himself, whether he will live for the world, or live for God. To live for God is to make a success of the life that now is, and of the life that is to come.

In this day of unrest nothing is stable. Was there ever a more opportune time for personal service than the present? It is said that among the Christian Scientists every member of the organization becomes a propagandist the moment he joins, and loyalty to the organization is based upon willingness to do eager propagandist work. Shall we not learn to put evangelistic responsibility upon individuals? Shall we not exalt the value of "Consecrated Personality"?

"We live by doing, not by breathing only,

We grow by striving, not by standing mute;

Then let each day be sacred to its purpose,

Each hour to action, life will bear good fruit."

If we are truly consecrated and wish our service to be effective, we will be alert and seize each opportunity as it comes. Sometimes the most trivial acts lead to results of which we had never dreamed. God sends these opportunities, and rightly used each one brings us farther on. "No man liveth to himself," and to further the cause of Christ requires the cultivation of all the faculties which God has given us. "The harvest truly is great, but the laborers are few." Oh! that we might see how much there is to be done, in this broad field of the world, and how we can promote the cause of our Master. We can give our service to those for whom Christ gave himself; can minister to the poor, the sick, the suffering, the ignorant, the lost. "Inasmuch as ye did it to the least of these my brethren ye did it unto me."

Andrew heard Jesus speaking one day, and became a disciple. But he was not willing to follow Christ alone; he had a brother, so the new light burning in his heart, he found his brother Simon, and said to him "We have found the Messiah," and he brought him to Jesus the next day. Jesus added Philip to his little band, but Philip was not willing to go alone, so he went in search of Nathaniel and finding him joyfully exclaimed, "We have found him of whom Moses in the law, and the prophets did write," and another was added to the group of believers. These men revealed the secret of the world's possible evangelization. Shall we not publish it everywhere?

"He has not served who gathers gold,
Nor has he served whose life is told
In selfish battles he has won,
In deeds of skill that he has done,
But he has served who now, and then,
Has helped along his fellow-men.

The world needs many men today,
Red-blooded men along life's way,
With cheerful smiles, and helping hands,

And with the faith that understands,
The beauty of the simple deed
Which serves another's hour of need.

Strong men to stand beside the weak,
Kind men to hear what others speak,
True men to keep our country's laws,
And guard its honor and its cause;
Men who will bravely play life's game,
Nor ask rewards of gold or fame.

Teach me to do the best I can
To help and cheer my fellow-man;
Teach me to lose my selfish need.
And glory in the larger deed
Which smooths the road, and lights
the day

For all who chance to come my way."

MRS. W. H. FINLEY.

Illinois Presbyterial.

—
This is part of a paper read by Mrs. Finley, of Sparta, Ill., at the Ladies' Presbyterial of Illinois Presbytery.

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